Lutheran Herald

UME XXXVII MINNEAPOLIS, MINN., OCTOBER 13, 1953 NUMBER 41

The LDR Celebrates Its 25th Anniversary

Miss Arna Njaa, beloved executive secretary

When one pauses to reflect on twenty-five years of the h
of an organization, it is more than ever a time to look for
One sows and another reaps, but the Lord of the harvest
the increase. With thanksgiving and praise to Him for the
lege of being used by Him, we who have been with the LDR
the first, pray, "for Thine is the Kingdom and the Power a
Glory." May this organization continue to exceed human
tations and may the work and the workers continue to
God.

MRS. ARTHUR S. JOH
First president of the L

Sister Anna Huseth, who maintained a steady interest and influence in the LDR.

FIRST CONVENTION AT HOPE LUTHERAN CHURCH, MINNEA

PRESENT AND FORMER PRESIDENTS OF THE LDR

Mrs. Arthur S. Johnson
First President

Mrs. I. O. Jacobson
Second President

Mrs. Erling Jacobson
Third President

Mrs. Oscar Branstad
Fourth President

Miss Lily Gyl
Present Pres

ME XXXVII . . . NUMBER 41
neapolis, Minn., Oct. 13, 1953

Lutheran Herald

aithful Service

Gladys Wogen

first official convention of the Lutheran Daughters ne Reformation was held on October 13, 1928, just ty-five years ago. True, there had been missionary ties for girls long before, as young women met to- er to study missions and work for the Church. The such group on record in the ELC was a group nized in 1885 at Decorah, Iowa. A group meeting . Olaf College was the first to affiliate as an auxil- of the Women's Missionary Federation. It was ted by the WMF in 1923. In the years following, n work was done to obtain information on the on societies spread throughout the Church and to nem together into one organization.

a result, on October 13, 1928, a group of about oung women met at University Lutheran Church lope in Minneapolis to organize what is now the eran Daughters of the Reformation.

e first officers were: Constance Weswig, president; n Jordahl, vice-president; Eldri Dieson, recording tary; Anna May Vold, corresponding secretary; Jane Thorpe, treasurer.

not strange, in the light of the emphasis which LDR still carries, that the principal concern, even beginnings, should be missions. An appeal had from Sister Anna Huseth that a permanent mis- station be established at Shishmaref, Alaska, and s convention the project was launched. Even today cannot hear the name "Shishmaref" without con- ng it immediately with the LDR. To this field gone the Rev. Elmer H. Dahle, who served there 1930-1948 except for a three-year period when the Edson Hartje was the mission- Pastor Hartje served again from 951, and since that time Miss n Frost has been the resident onary.

the mission outreach became r and wider. In 1936 there were nber of major changes in projects. Before this time Shishmaref was the only specific mission project, but now the following were added: To supply the salary of a missionary under the Zion Society for Israel; to make contributions to Teller and Igloo, Alaska, and to the Bethany Indian Mission; and to work for the Child Placement Service of the Church. When it was seen that a number of these projects were adequately taken care of by other groups, they were dropped, leaving only the Zion Society and Shishmaref as specific projects. Since 1936 new goals have been set each year.

Lutheran Welfare, three foreign mission schools, South America, and a fund for restoring mission property in China were added to Shishmaref and Jewish missions. From time to time projects have been dropped and others added as the need is seen. Also included now are the mission to the American Negro and a missionary residence for returned women missionaries and women missionaries on furlough.

Convention offering objectives have also carried the LDR outreach into new fields. In 1946 the LDR brought an offering of over six thousand dollars for a mobile hospital unit for China. In 1947 district convention offerings brought $3,000 for a book store at Ft. Dauphin, Madagascar, and $1,000 for literature in South America. For 1948 the objective was $10,000 for a dormitory at the Bible School in Duitama, Colombia, South America. Since that time an airplane has been provided for the Alaska field, with the Rev. Norval G. Hegland carrying the Gospel into the Frozen North. Later $10,000 was given for a chapel in Japan; and to date, nearly $20,000 has been given toward the missionary residence project.

In personnel, too, foreign fields and home missions have felt the impact of LDR-sponsored workers. Mr. and Mrs. Edward Johnson and Rebecca Millunchick are now working among the Jewish people, a project

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GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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which has been carried on faithfully since 1936. Miss Helen Frost still labors among the Eskimos in Alaska. Under the Missionary-for-a-Day plan, five missionaries are being supported by the LDR: The Rev. and Mrs. Olav Torvik and Eleanor Johnson in Madagascar; Lois Pederson in Japan; and Myrtle Noss in the Sudan (replacing Dorothea Ofstedal, who returned from the Japan field).

In a letter to the LDR, Dr. Rolf Syrdal, executive secretary of Foreign Missions, ELC, has paid tribute to the missionary zeal of the LDR in these words:

"We have been looking over the accomplishments of the LDR in its program for Foreign Missions and are impressed. Your projects have shown vision, awareness of needs, and zeal in meeting your objectives. From your organization a steady stream of prayer-filled activity has helped materially in building God's Kingdom abroad. We have written brief notes of thanks before, but thanks for individual gifts often seem perfunctory or repetitious. I would, therefore, like to express the appreciation of our missionaries and the Board of Foreign Missions for what you have done and for what you are planning for the immediate future as we face the fuller program in its many aspects. . . ."

Under the LDR Treasure Chest plan, whereby LDR girls give special thank offerings, contributions are given to the Deaconess Training School, to a scholarship fund for graduate work in nursing education, to a scholarship fund for social work, to the Book Mission, Sunday School at Home, Church Extension Loan Fund, and the pension fund of the Church.

One could go on and on, with statistics that leave a person a trifle breathless. From a modest beginning twenty-five years ago the LDR has become an organization of 20,722 members in 678 LDR's, plus 7,112 children who belong to the 293 LCR (Lutheran Children of the Reformation) groups. They pioneered in establishing free will offerings at a time when money was being raised through dues, lunches, dinners, bazaars, and the like. They have been zealous in establishing Bible study programs in the Church. Retreats for officers were inaugurated through the LDR. At all times they have followed the admonition given them in the early days of their existence by Sister Anna Huseth: "Always go with the Lord, but never go ahead of Him."

But LDR members, its officers, and its executive secretary, Miss Arna Njaa, are the first to be impatient with too much dwelling on things past. They feel rather that it is a time to re-examine themselves as to how true they have been to their purposes and to press on as the Lord leads them.

Just what is the LDR? What are the guiding principles? It has been put clearly and concisely in their little pamphlets:

"The LDR is a missionary organization for th and young women of the Church. One branch LDR is the LCR (Lutheran Children of the Re tion) which includes boys and girls below confir age; another group is the Junior LDR for high girls; the third group is the Senior LDR of b and professional girls.

"The LDR has a definite Christian purpose not a social club, although sociable fellowship is one of the assets of the organization. The cons states the four-fold purpose this way:

"1. To lead the young women to know Jesus as their Savior.

"2. To be a means through which their religi may find expression.

"3. To acquaint them with and train them for tian service in the Church.

"4. To unite the societies of the younger wom co-operative efforts for work in the Church."

The Church might well rise up in thankful God for what He is accomplishing through this zation of young women. May they continue fai the high goals which they consistently set for the

Laymen's Sunday

October 18 has been designated as "Laymen's S through American Protestantism. The Brotherh The Evangelical Lutheran Church has adopted th day as its special day. We are not here concerne the plans for its observance; material concerni has gone out to pastors and Brotherhoods, and it able that many a congregation will take cogniz the special features of the day.

The Brotherhood is the auxiliary of the Churc probably labors under the greatest handicaps. It up of the men of the Church, and they are th winners of their homes. It is not easy for them the time for active Brotherhood work. Furthermo are the leaders of their congregations, serving major boards, carrying much of the burden of day congregational life.

In spite of this, the Brotherhood goes on blessed work. To it we look for leadership in boy It has the responsibility for the Placement Servic Church. It carries on an aggressive program o evangelism. It is fitting that a Sunday be set remind ourselves of these facts and to encourage in their work as an auxiliary of the Church.

Present day view of the Aanas farm

entury Farm

Glen Williamson

Aanas was dead. On a bitter afternoon in Febru-953, his funeral procession slowly wound its way he old homestead to the stately stone church. Peter been the last resident of the century-old farm to the family name.

er the churchyard committal, we visited the old stead which quietly sits in a nest of hardy oaks elms about three miles south of the village of n in Winneshiek County, Iowa. We asked ques- and were told a fascinating story of toil and faith love which warmed our hearts. We must share tory with you today.

ome unaccountable reason the great glacier in its ward migration bypassed Iowa's northeast cor- eaving it rugged with wooded hills and hollows. iful to be sure, but even a prophet would hardly dared suggest that the restless farmer in his quest heaper lands would ever penetrate its wilderness. more than a hundred years ago a restless farmer It was in 1848—just ten years after the mighty hawk had been laid to face the rising sun and ears after Iowa was admitted to the union; one before the great gold rush. The man who dared this rugged forest with its wolves and bears and ond backs" was a hardy young Norwegian named Torgrimson Aanas.

vas in July that Leif with his good wife Helga heir three small children came from Telemarken, ay, and settled first at Scandinavia, Wisconsin. first winter in America was a hard one. Their est child died, but Ole and Aaste, ages five and along with their parents survived its storms. Fi- the long awaited spring began to melt the crusty of snow, and the pioneering Aanas, with his , moved westward to Winneshiek County, Iowa.

I am guessing that here they stopped to feast their eyes on the beautiful fertile valley below, and Leif, turning to the faithful Helga, said, "These rolling grasslands and wooded slopes are like the best we knew in Norway. We will settle here." Settle there they did, and today, after more than a century, their granddaughter, Henrietta Hauge (now growing old), still resides at the old address.

The first summer was probably the busiest one this pioneering family ever knew. Without tools they sowed and reaped what little they could and built their first log house. Wild game was plentiful, the summer was warm, and the Aanases were young and strong. They worked and dreamed of a glorious future when other Norwegian families would be moving in and someday, perhaps, a church and a school would grace the new community. This summer was the happiest they had ever known as they worked and planned for better days ahead.

But summer with its solar heating plant gave way to autumn, and the first snow soon ushered in the long, hard winter of '49 and '50. In September Helga presented her little family with a baby girl, the first white child to be born in Winneshiek County.

There was sickness and suffering in the little log house that winter. No doctor could reach them as they sat by the beds of their little ones, watching them toss in their sleep, burning with fever. But old-fashioned remedies supplemented by a simple faith in God finally saw them through the climactic hour and brought them safely back. Then the mother contracted the dreaded malady. For days she hovered near the threshold of eternity while Leif cared for the family and silently waited. He stayed at her side during long periods of delirium; periods which were interspersed with con-

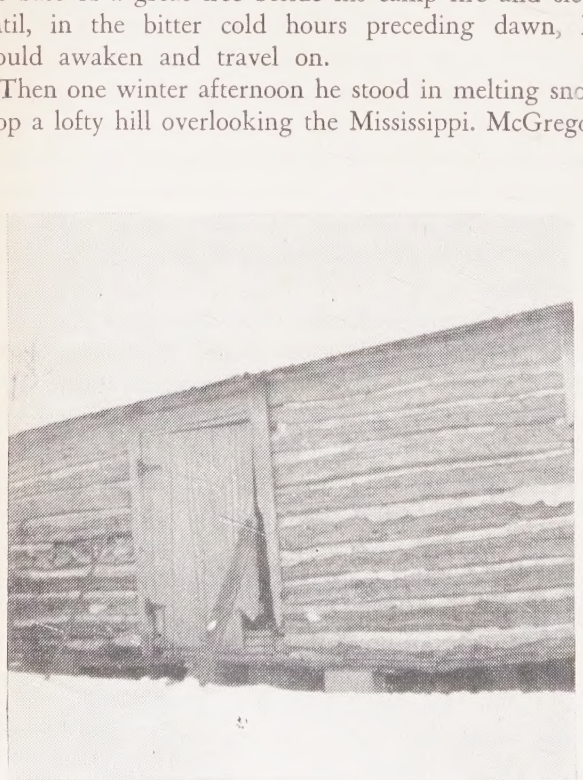
scious moments bringing to her weary mind the awful realization of their plight.

Then early one January morning, the wind howling at every corner of the little log house and snow piling in great banks down through the valley, she suddenly ceased her incoherent mumbling and rested quietly on her pillow. Leif, still clinging stubbornly with one last fingerhold of faith, feared the end was near. But someone has said, "The lowest ebb is the turn of the tide." Helga got well.

Within a few weeks life at the little homestead had returned to normal, but not for long. One crisis followed another in the life of the pioneer. Game was still plentiful, but meat alone is not conducive to health or happiness, and flour was needed in the Aanas household. It finally became a must. The nearest store was in McGregor, a little town nestled at the foot of towering hills and bluffs on the bank of the Mississippi forty miles away. So Leif buckled on his leggings, pulled down his coon-skin cap, and bade his family goodbye.

For days he trudged the lonely trail over slippery hills through dangerous woods until it seemed he would never reach his destination. In the evening the howling of the timber wolf was enough to keep the lonely traveler on his way. Sometimes he would catch a few hours rest in the middle of the day, then journey far into the night. There were times when, in utter exhaustion, he would wrap his blanket around himself and recline at the base of a great tree beside his camp fire and sleep until, in the bitter cold hours preceding dawn, he would awaken and travel on.

Then one winter afternoon he stood in melting snow atop a lofty hill overlooking the Mississippi. McGregor,



This log building is still in use on the Aanas farm

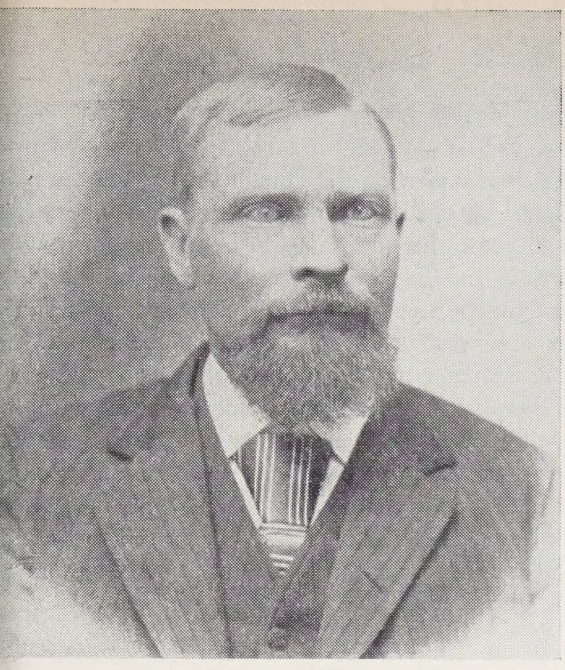
The "Stone Church," located about a mile from the Aana still stands as a symbol of God's protecting hand over His ing people.

with its stores and people, *real living people,* lay below on the bank of the great river. Leif had r his destination. Here was rest and food and co News from down the river started new rumors time a steamer chugged into dock, and here he of pending trouble in the South. A new serial *Uncle Tom's Cabin* was running currently in *T tional Era,* and northern reformers were crying against the medieval practice of slavery. Leif li but all this seemed distant and unreal to hi interests were centered in a little log cabin of hi a cabin surrounded by a potential community; with a future that didn't worry about the past.

When he was fully rested, he shouldered a h pounds of flour and started back. The weath breaking, and spurred on by thoughts of home an ones, he traveled long and rested little until he the farm. Helga and the children saw him comi ran down the old Indian trail to meet him. Ha filled their hearts to overflowing as they cuddle embrace.

Resting his aching body he soon forgot the of his journey as he sat down to the hewn log reap his rich reward from the hands of the Helga. Steaming hot potato dumplings expert around chunks of salted meat, mush, bread, a cuits were added to the family fare as the spring of 1850 smiled down upon the little home

In Iowa a day in early spring is rarer than a June. It inspires the farmer as well as the po there is something romantic even about a plow her travel-worn Norwegian Bible Helga read children. "No man, having put his hand to the and looking back is fit for the Kingdom of Go



Ole Aanas, first-born of Leif and Helga Aanas

was a farmer without a plow, which is worse
a plumber without a wrench. Something had to
ne, so he did it. He sacrificed forty acres of timber
(now worth thousands of dollars) for the needed
ement and began to roll the native sod. Thus it
n 1850 that agriculture got under way in northeast

t harder times were yet to come. Once, in dire
of money, Leif left his family and went east in
h of work. In Chicago he found the needed em-
nent, but while he was there he contracted the
ra and nearly died. He never completely recovered
the effects of this disease which, eventually, may
helped to bring about his early death. Finally,
g regained most of his strength, he returned to
mily to find that his fondest dreams were coming

ner Norwegian immigrants were moving into the
y, and soon a community was established. It was in
(just a century ago) that a Lutheran Society was
ized, and later the stately stone church was erected
a mile from the Aanas farm. It stands today, four
south of the present site of Ossian, a credit indeed
chitect, community, and God.
e following years were progressive ones for the
community. Leif and Helga labored faithfully with
neighbors to improve their farms and rear their
ies. The hardest of the hard years was past, but
attle had left its scars, and the awful strain of
ering began to take its toll. Deep lines now creased
ace of the undaunted Norseman, and his broad
lders began to stoop.

Then came the spring of 1863, and Leif, failing fast, took to his bed. While President Lincoln was pacing the halls of the White House, praying for victory he hardly dared believe would come, the faithful Helga paced the floors of her little log house and prayed that God might touch the fevered brow of her ailing husband. While she watched, bravely fighting back the tears, she saw his face take on the ashen hue of death and knew that he was gone. Her beloved Leif was resting again at the end of another long, hard journey; this time a journey which ended prematurely, for he was only fifty-one.

Returning from the funeral to the lonely cabin, the heartbroken mother found herself confronted with the problems of the future; problems which she, brave woman that she was, would never be called upon to face.

She was never the same again. She and Leif had fought too many battles together for her ever to fight alone. Together they had crossed the ocean to a new world; together they had crossed the Mississippi into virgin territory; together they had crossed the years. God willed that together they would cross the bar.

She tarried briefly . . . then went to meet him. Surely only the hardest infidel would dare deny that the dauntless Leif, that day, stood waiting on the battlements of Glory, the first to hail her on her journey up.

Loving neighbors took the younger children; Ole and Aaste were old enough to make their own way. The farm was rented out. Then Ole married the renter's daughter and together they operated the farm for many years, finally leaving it to their children. Today, still in the family, the farm is modern and lovely; but, appropriately enough, there still stands one of the old log buildings to remind us of the trials and tears of those who challenged the wilderness and paved the way for later generations.

These five sons and daughters of Ole Aanas were living and present at the 100th anniversary of the farm in 1949. Peter (at the extreme right of picture) died last February. They are the grandchildren of Leif and Helga Aanas.

Medical Work, Hlabisa, South Africa

(Report From Dr. and Mrs. Arthur Hall)

We had a malaria epidemic earlier this year that we thought was very bad, but since the start of the measles epidemic the first part of May we have changed our minds. This is worse. All year so far the hospital has been more than filled with patients, and since the first part of May we have rarely had less than seventy-five patients a day in the hospital. The tent which we were loaned for the malaria epidemic has remained filled with male patients—in fact it remains overfilled. So many of the measles patients are such little children that they have to have their mothers with them, which doesn't help the crowding at all. We have seen measles as we have never seen it before. Almost every child has had severe diarrhea, besides a mouth full of the worst sores we have seen. These conditions are aggravated because most of the children lack the necessary vitamins in their daily diet. Besides these two complications, many of the children have had what we call laryngo-tracheo-bronchitis, in which the inner lining of the throat becomes inflamed and swollen to the point where they cannot breathe. A number of children have died because of this complication. Most of them have also had a certain amount of pneumonia—some of it very severe and not responding to any of the modern antibiotics which we are fortunate to have.

Yesterday we lost Evangelist Qwabe's oldest girl from such a pneumonia. She was twelve years old. Two of the other children from that family are still in the hospital. The last few days we have been having about 85 to 90 patients a day in beds, on the floor, and in spare rooms around the old hospital. We are happy that the patients continue to come to the hospital in spite of a number who have died. It gives them opportunity time and again to hear the Word of God and to see the living witness of those who work among them.

Sister Petrine Solvik continues in her tireless work of personal evangelism among the patients, and we are happy to see how our student nurses also try to speak to the patients about the importance of the healing of their souls. We pray that God will continue to use them and the rest of us who work with them. It seems so easy sometimes for the newer ones of us to say to ourselves that we don't know the language well enough and that there are others who can speak so much better to them. As we see how God can work miracles through our present-day drugs and knowledge of medicine, we pray that we shall see more of the miracles that can be worked in the soul through His Word.

We are happy to see the progress with the new hospital. The roof is now on the third building, and the pla should be starting their work any day. The x-ra is to come this month to hook up the x-ray, w already in. The painting is almost completed first two buildings and the plumbing almost reac are hoping to get into the hospital before Chris and we see now that we will have no problem in keeping it filled. We hardly ever have mor twenty patients at a time with measles, so yo see that there are plenty of other illnesses als are kept more than busy in our work, but we well and pray that God will be allowed to use u and more for the furtherance of His Kingdom the glory and honor of His Name.

FOREIGN STUDENTS

Our Mission Board is this year sponsoring three students in the United States for special studi Rev. Filemon Mkize is here from Zululand, Africa, and is being specially supported by the body at Luther Theological Seminary, where he in attendance. The Rev. James Hu from Hon who has been serving as pastor among the le our leper colony and more lately as assistant pa the Joint Lutheran Congregation in Kowloon, kong, is studying at Concordia College, Moorhea nesota, being granted a tuition scholarship by the The Rev. Paul Hu, also from Hongkong, who h ing the past year served as pastor for the lepers leper colony, is a student at Luther College in D Iowa. He is granted a tuition scholarship by College and is under special support by the body for other expenses incurred in his studi hope that many of you will become acquainte these men from our mission fields as they are s at our schools and that you will make them feel among us.

The purpose of special studies for student abroad is that we might better train them as within their own nation. Miss Ruth Chiang, w recently completed a study period in this coun now arrived in Formosa, where she will be serv worker in our mission wherever she might b needed. She writes the following letter from K Hongkong, enroute to Formosa, which will indi spirit of willing service that is manifested b people who have received our help for advanc cation.

Board of Foreign Mission:
ad a nice journey. The ship arrived Kowloon at
.m. yesterday (28th). Now I stay in 27 Granville
and will leave for Formosa next Wednesday.
God's grace and your love I had the opportunity
dy in America for last five years. Now I want
esent you my sincerely thanks for all the help I
had from you both in material and spiritual.
s a big grant to me that I am sent out as a mis-
y. I know there is little I can do, but I will try
my best in whatever I can.
y the Lord bless you richly in all you do.

Very sincerely yours,
RUTH CHIANG

SAILING DATES

les the missionaries that have left during August ave a rather large number of missionaries going o the field for the first time or returning to the after furlough during September and October. are as follows:

led on the *Robin Goodfellow,* September 15, from klyn, N. Y. to Durban, South Africa: The Rev. and C. N. Otte and three children (leaving three chil- at home); Miss Martha L. Pederson.

led on the *S. S. African Pilot,* September 18, from York to French Cameroun, West Africa (Sudan : Mr. and Mrs. Selmer Myklejord and one child ng one child at home); Mr. and Mrs. Oscar Noss wo boys.

t by air in September for French Cameroun, West a: Miss Ruth Johnson.

ling on the *Queen Elizabeth* to Southampton, No- er 27—on *Pretoria Castle* to Durban on December 3: Rev. and Mrs. J. N. Otte.

MISSION NEWS

an

have the sad news from the Sudan Mission field e French Camerouns that Mr. and Mrs. Clifford elsen have lost their second child within a period vo months. A letter from Mrs. Reuben Johnson the following note written August 27:

ur hearts are very heavy this evening. Just before this evening, little Mark Michelsen went into con- ons just as his sister Priscilla did two months ago. and cold baths did not help, so Mr. and Mrs. elsen and Frances Sterner left within an hour for undere where they hoped to find a French doctor. Mark seemed to have exactly what Priscilla had. witched exactly the same way. He has been such althy baby and seemed perfectly well yesterday. ad a little fever today, but not very much. Just e he went into convulsions, he seemed much better smiled and cooed. We cannot understand it. We that if it be God's will, He will spare Mark, but God knows best. Clifford and Lillian have been wonderful testimonies to the natives since the death of their beloved Priscilla. All this certainly reminds us that our children are not our own. God has given them to us, and we must be willing to give them back to God when He wants them, but the parting is hard."

Since this letter was received we have heard from Mr. and Mrs. Michelsen, stating that their little boy Mark had passed away. Our hearts go out to them in this great sorrow that has come to them twice in so brief a period of missionary service. I know all our readers will join in prayer that God will strengthen them through this period of difficulty and that His comfort will give them renewed courage for the work that lies before them. Their letter shows a wonderful spirit of resignation and faith in the Lord, and I know that they have sensed His nearness and His strength in a special way during these months.

From Poli, in the French Camerouns, we have news from Raymond Mathre that they are happily building a church that is being sponsored by the student body at Luther Theological Seminary in St. Paul. He writes in a letter of August 5 as follows:

"Your letters of July 7 and 10 have also been received. We are happy that we may have a part in the fulfillment of the project which was carried by the student body of Luther Theological Seminary during the past year. The work on the reconstruction of the chapel was begun this week. It is not the most favorable time of the year for the particular part of the work that we have in hand now, that of tearing down the building and cleaning and burning the bricks for refuse in the building, but the deadline set by the government for November 15 does not give us much choice as to time. We trust that the God whom we serve is able and will work what would appear to man as impossible."

We also have a letter dated August 18 that gives news about the further development of the building in the following words:

"We are happy to be able to report that since we wrote two weeks ago we have been permitted to have good weather and good help so that the burning of the bricks for the chapel has been completed. It will still be a few days before we will be able to open the kiln and see how well the bricks are burned, but there is reason to believe that the results should be satisfactory. The chapel, as it was, did not give quite the room that we would like for occasions when we had a large gathering, such as at Christmas time and sometimes the Sundays when we had baptism, so we are hoping to be able to enlarge it by the addition of a short wing on each side, making the completed building in the form of a cross. We hope to be able to seat between 180 and 200 when we have the new chapel finished."

Salute to the Daughters

This year marks not only the significant one hundredth anniversary of the Norwegian Synod (see the editorial in the next column). It also marks a milepost along the way of an organization just one fourth that old—the Lutheran Daughters of the Reformation. This is one of the official auxiliary organizations of The Evangelical Lutheran Church. It happens that on the very date of this issue of Lutheran Herald the LDR is twenty-five years old. We believe that the editorial pages should take cognizance of this anniversary. We are also happy to publish an historical article on the LDR.

The auxiliaries of The Evangelical Lutheran Church occupy a unique position. The organizational structure of our Church does not formally include them. They are in no sense under the control of the Church. Yet they have come, over the years, to be one of the major adjuncts of our church life. Reaching into the heart of almost every congregation, they provide an outlet for the desire of all Christians for self-expression and for specialized service to the Church and its Lord. Only eternity will record the full measure of blessing which has come to us from the Women's Missionary Federation, the Brotherhood, the Luther League—and the Lutheran Daughters of the Reformation.

Yes—the Lutheran Daughters of the Reformation. The Church's daughters; our daughters; the girls and young women of the congregations of the Church. As a national organization, the LDR is twenty-five years old. During that time certain areas of service to the Church have become the special province of this auxiliary and certain emphases have developed. To many, the LDR still brings to mind first of all Alaska.

But on this twenty-fifth birthday of a great auxiliary, we are more inclined to mention matters just as significant even though not so well known. There is the deliberate and carefully considered emphasis on a warm and evangelical spirit in all that the LDR undertakes. It would be utterly unfair to say that this is not a characteristic of all our auxiliaries. But it is true to say that in no group within our Church has there been greater emphasis on the intimate, personal relationship between a child of God and the Lord and Savior of all than in the LDR. As we think back over the years, we believe that that is the chief characteristic of the organization. It reveals to one and all that it is made up of those "whose hearts God has touched."

There is the emphasis on sacrificial, "plus" giving, on stewardship as an act of love as well as a meeting of special opportunity. And there is the opportunity for special missionary interests.

For all these and many other things, the Church today thanks God and wishes for the Lutheran Daughters of the Reformation many years of increasing usefulness.

EDIT

One

This issue appears almost exactly half way betwe two dates set aside for the observance of the cer of the Norwegian Synod. On October 4, at Luth ley in Wisconsin, the entire day was set aside fo vities. This is the congregation which was the scene of the founding of the pioneer synodical or tion in October, exactly a hundred years ag October 18, similar festivities will be held in D Iowa, which became the headquarters and educ center of the Synod.

While 1843 will always be considered the year birth of what is now The Evangelical Lutheran C there is still not a little reason for us to take 1953 as an important centennial year. The sy organization established at Luther Valley a H years ago—The Synod for the Norwegian Eva Lutheran Church in America—was for a genera largest such organization among Norwegian pe America. A large segment of what became the Norwegian Lutheran Church (formed in 189 originally a part of the Norwegian Synod. Thus be seen that a major part of The Evangelical L Church has its roots in the modest synodical o tion which saw the light of day a century ago.

To attempt to evaluate the significance of th here would take us too far afield. The centenni is just now off the press and will provide an of the meaning and development of the No Synod. There are, however, a few points wh should like to summarize as our contribution centennial observance.

Perhaps the greatest contribution of the Synod wegian American Lutheran development was th the outset, it stressed conservative, confessional anism. This is not to be emphasized in distin other Lutheran groups. It simply refers to the h truth that the men who founded the Synod c of a church life in Norway which had come da ly close to stranding on the reef of rationalism men had paid dearly for their confessional fa were of the firm conviction that, come what m synodical organization on American soil sh soundly Lutheran.

IALS

s Ago

ated to that characteristic of the infant body is the hat a successful attempt was made at the very to make the Church an *orderly, disciplined* or- ation. It is of some significance that one of the an American Lutheran periodicals of that day ed a lengthy editorial to an appraisal of the con- on of the Norwegian Synod and held it up as a l document of its kind. It has been said at times he leaders of the Norwegian Synod attempted to plant to American soil the roots of the state Church rway. We do not believe that the facts bear out ntention. While it is true that there were similari- how could it have been otherwise?) the simple is that the laymen and clergy of one hundred ago were attempting to plant an *American* Church, Church.

a matter of fact, the synodical machinery set up lefinitely democratic in that it was *congregation- ed*. The sovereignty of the local congregation was maintained at all costs. One seeks in vain to find here in the constitution of the body the slightest of the hierarchy which was a part of every Eu- n state Church in existence at the time. To what e the ideal was maintained is, of course, quite er question. There never has been a synodical ization which was able fully to maintain its com- democratic ideal. But that does not alter the fact he ideal was there and was taken seriously. The is that the organizational structure of The Evan- l Lutheran Church today varies not one whit what the founders of the Synod wrote into their document a hundred years ago.

Norwegian Synod was avowedly a *missionary body*. er ideal of Home Mission work has never been lied in a synodical organization. It was taken for d that every pastor of the Church must devote t deal of time to seeking out his scattered and rched countrymen and that the people of his must accommodate themselves to sharing his s for weeks at a time with others.

l it was a *teaching* Church. Out of its organization Luther College, the purpose of which was to raise indigenous American ministry. Out of it came high ideals of theological training, first carried out by sending theological students to St. Louis for training, later by establishing a seminary of its own. In parish education, the effort was constantly to keep standards high. The ideal of two years' instruction before confirmation is practically as old as the Synod. The ideal of the so-called "parochial school" was never attained, but the fact that it was held does prove that the standard of a trained and indoctrinated laity was never forgotten.

What of the spiritual life? A man who joined the Synod many years later—when the men who had founded it were no longer young and were fast disappearing from the scene of their earthly labors—once told the writer that it was the warmly evangelical spirit of the men of the Synod with whom he came in contact which made the deepest impression upon him. It is true that there was less emphasis on expressional Christianity than in some of the other groups, perhaps less than there should have been. But no one can deny that the spirit of the Synod was evangelical.

A hundred years is not a long time as God measures time. Yet it seems a long time. The Norwegian Synod is no more. It gave up its life to enter a new and broader usefulness in 1917—one of the three bodies which formed a new organic relationship in that year. Its pages through the 64 years of its existence are not uniformly well written. Mistakes were made and opportunities were neglected. The long years of controversy supplied pages better unwritten.

Yet who shall say that God did not use and bless the Norwegian Synod? And who shall say that its spirit in its present incarnation as a part of The Evangelical Lutheran Church does not go on living? The miracle of our Church is, of course, the running together into one stream the three great streams of synodical existence which make up our Church. All were soundly Lutheran, as we pray that The Evangelical Lutheran Church is soundly Lutheran. All were warmly evangelical, as we pray that The Evangelical Lutheran Church is warmly evangelical. All sought to serve and glorify the Lord, even as we do today

The old lines are long since forgotten. The young people of today's generation in the ELC look blank when one speaks of "Synod," "United," "Hauge's." That is as it should be. But all of us, young and old, may well take occasion of this significant centenary to thank God for the rock whence we were hewn, the hole of the pit whence we were digged. And is not that the purpose of anniversary observances in the Church?

These pages are edited

SERVING IN "THIS P

Chaplain, can't you do something? My daughter wants to waste her life by working in *this* place!"

The urgent plea could well have come from Mrs. Olson, the mother of Mary, an affiliate nurse. Affiliation is a time of firsthand experience for student nurses in various branches of the nursing service. During her three months at our hospital, Mary had become convinced of the important contribution she, as a Christian and as a nurse, could render our people. In a few months she would don banded-cap and pin to begin a career of service in Christ's name. She felt she could best serve in "this place."

But this, Mrs. Olson declared, would be a waste of her life. Mrs. Olson was proud of Mary, proud of her choice of career, proud of her concern for applying in her work the faith which she professed. Why then the distress over Mary's interest in "this place"? Only because "this place" is a *mental hospital.*

Unfortunately, Mrs. Olson, like most of us, had her own idea about an "insane asylum," as she called it. She wasn't asking questions. But perhaps you would like to ask:

WHAT IS A MENTAL HOSPITAL?

It is a hospital for the care and cure of the mentally ill. Some are small, privately-owned hospitals and frequently called sanatoriums or retreats. Those of which we shall be speaking are state owned and operated. The treatment of mental illness is time-consuming. Recovery is usually gradual, occurring over a period of months or years rather than days or weeks. The financial burden of such long term hospitalization would be impossible for most of us. The state-operated hospital enables all of us to share in making the burden bearable.

The common term, an "asylum," is in a sense an appropriate designation for a mental hospital. It does afford asylum to those who for a time must withdraw from society. Within this restricted environment many find that which is necessary to enable them to return to society.

Great strides have been made in the recent past in the understanding and treatment of mental illnesses. To be sure, there still are more questions unanswered than answered. Unfortunately, public compassion has not been stirred by the plight of the mentally ill to the degree that it has for the polio victim or the TB patient. As a result, research has been and still is hampered severely by lack of funds.

AN ENVIRONMENT OF HEALING

A mental hospital can be described in many ways: a group of buildings, a burden to the taxpayer, a place where specialized medical techniques are carried out, a retreat for treatment of personality disfunction. But above all, it is an environment of healing.

This environment is created and sustained by a corps of compassionate doctors, psychologists, nurses, psychiatric aides, skilled maintenance personnel, etc. They are dedicated to the service of others, the assisting of the mentally ill to assist themselves toward "health." All too frequently their services are without much reward financially or in public esteem. They give of themselves in compassion and understanding. They accept and encourage the distressed who through suffering are like a bruised reed.

Such services can best be rendered by those who are calm and peaceful and friendly within themselves. These attributes are the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control given by grace through faith in Jesus Christ. Here is a field of service open to those who can love because God first loved them. Mrs. Olson declared such service would be a "wasted life." Perhaps. It depends upon the values by which you measure life.

GOD'S CHILDREN ALSO

Mental illness is no respecter of persons. Rich and poor, city dweller and rural resident, unschooled and highly educated, old and young, believer and atheist—all these and more are numbered among the patients of mental hospitals. Occasionally some one will insist, "If they were really good Christians they would not be there!" Perhaps. But if by "really good tians" they mean those who ar church members—some here w if they refer to professing faitl sus Christ as personal Savior here do.

We need frequently to remi selves:

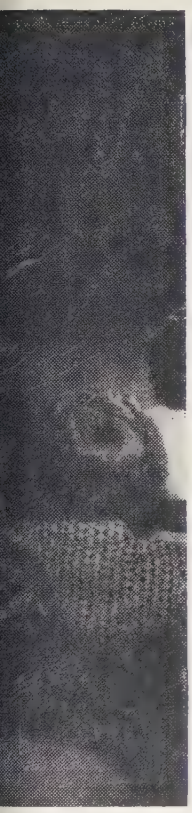
God hath not promised skies blue,
Flower-strewn pathways all o through;
God hath not promised sun rain,
Joy without sorrow, peace pain.

God has not promised the C automatic freedom from tri tribulations, tensions and a sickness and death. In fact, P

Y FEDERATION

veland, Charities Secretary

Chaplain A. W. Dahlberg
State Hospital, Rochester, Minn.



that "suffering produces endur-
and endurance produces char-
and character produces hope,
hope does not disappoint us for
's love has been poured into our
ts through the Holy Spirit which
been given to us."

s, Christians, too, suffer emotional
rbances. Frequently in their strug-
oward health—their search for a
ningful life, rightly related to God
others and self—they grow in faith
knowledge and love. For them,

hath promised strength for the

for the labor, light for the way
for all trials, help from above,
ling sympathy, undying love

e especially meaningful.

For many years the mental hospitals were almost forgotten by the Church. The exceptional congregation maintained contact with their hospitalized brethren. Some pastors ministered occasionally to those of their flock abiding in these strange pastures. Most hospitals arranged with ministers of the community for more or less regular Sunday services. But, for the most part, those who entered the mental hospital were separated by suspicion and fear and ignorance from the ministrations of Christ's Church. Thank God this is no longer the case.

IN THE DARKNESS—LIGHT

A growing understanding of mental illness, expanded hospital facilities and staffs, the devoted service of a small number of trained men—all have contributed to a recognition of the value of chaplaincy services. In more and more states, hospitals desire to install chaplains as members of their staffs.

We rejoice that our Church is alert to this newly-opened door. Our seminary offers graduate instruction in ministering to the ill, including experience in a mental hospital. The Board of Charities is active in selecting and training men for this ministry. Within the last few months the Rev. B. B. Nielsen and the Rev. Martin Trygstad have begun full-time work in mental hospitals in the Dakotas. More are in training that they might bring the Light to those who are in shadows. In this we may rejoice and thank God.

BEAR YE ONE ANOTHER'S BURDENS

But let us not be deceived. Resident chaplains in our mental hospitals will increase, not decrease, the local congre gation's burden for the mentally ill. How can this be? An eighty-four year old man speaks: "Yes, I joined Lutheran Church in '91. I was mighty active too. I guess I'm still a member there, though I'm not sure. I've been here almost three years. Maybe they have scratched my name!" Three years! without a visit! or a letter! or any other tangible evidence of being remembered by his fellow citizens of the Communion of Saints!

And a young housewife writes: "How I miss attending your services. The first few weeks I was home I tried going to church. Practically no one spoke to me. I felt I wasn't wanted. I've been listening to ..... Lutheran Church's radio services since." She sought to come out of the land of the shadow, but no light shone to guide her.

Increasingly, home congregations are becoming aware of these who suffer. And having them called to their remembrance, they are constrained by Christ's compassion to minister to them.

LET YOUR LIGHT SHINE

There is much that could be done. Here are a few suggestions.

- Remember them before the throne of grace, for it is the Lord "that healeth all our diseases."

- Let them know you remember. A visit, a package, a letter can for a time dispel dark loneliness.

- Receive them gladly when they return. A member of the body of Christ, separated for a time with suffering, has by the grace of God returned. Receive ye him.

- Become acquainted with the hospital in your community. Knowing the truth can liberate us from fear born of ignorance.

- Assist in ministering to them. "Truly, I say to you, as you did it to one of the least of these, my brethren, you did it to me." Contact the chaplain in your local mental hospital for suggestions.

MAY THIS BE OUR PRAYER

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our afflictions that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (II Corinthians 1:4).

They Built Their Church

O. W. Sougstad,
Faith Lutheran Church, Calam

The town of Calamus, Iowa, is just a small dot on the map. Heavy traffic breezes through the town on the way to Chicago and other eastern points on busy U. S. Highway 30. Fast streamliners and heavily-loaded freights pierce the air and shake the ground throughout the day and night as they roar by on the Northwestern's double tracks.

In the midst of this speed and busy traffic, Calamus is just an average small town in a good farming community. Yet there has been something happening which is not just a common experience, as concrete, stone, wood, and steel have been moulded together by loving hands into a beautiful house of worship. We thank God that it is not an unusual sight to see the cross of Jesus towering over the streets and houses of our average American community. Neither is it unique to see a sturdily-built church edifice and parish education unit standing beneath the bell tower.

Behind the building of each house of worship lies a story of love, sacrifice, and sweat. Such a picture stands in the background of the building project of Faith Evangelical Lutheran Church in Calamus as 136 men, women, and children attempted the "impossible" task and saw it through to successful completion. This article is written with the fervent hope and prayer that it will inspire others to follow and surpass the efforts of these consecrated Christians.

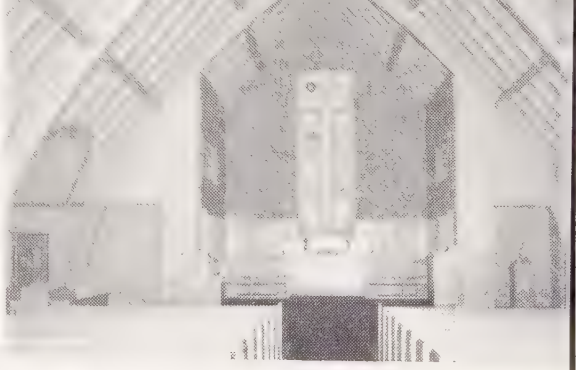
This congregation began with just three things: the love for lost souls who needed to know the Savior; the vision of what could be accomplished for the Kingdom of God in their community; and the name "Faith." Formerly members of Our Savior's Lutheran Church southeast of Calamus (people of God who have long been noted for their deep spiritual life and missionary-minded stewardship), this small group of souls mitted themselves to the project of moving int town of Calamus to conquer and occupy for Christ.

They had no house of worship, no parsonage—fr there was nothing but a field in which to work, precious souls desperately needed to know the Sa

Would God open the way? Would He open the in the town of Calamus? Yes, God would open the but not without cost. Through a tragedy that thi eration of the congregation will never forget, th was opened. On an icy December morning nearl years ago a heavy freight truck went out of contr jack-knifed into the path of an on-coming car car's occupants, Mr. and Mrs. Henry Stueland, Sr. instantly killed. The sudden loss of these loyal Ch people stunned the congregation and the comm In the midst of their sorrow, the Stueland son daughter saw in this tragedy the opportunity fo church to move forward. Even though they hac offered $18,500 in cash for the former home o parents, they declined the offer and presented the and adjoining lots as a gift to the congregation provided the congregation with an adequate par and building grounds in the most favorable loca the town of Calamus for the building of a church

God opened the door, and by the power of Christ-witnessing church would move in and for God, for the salvation of souls, and the bu up of His Kingdom.

Immediately the congregation began to move f under the guidance of their pastor, the Reverend H H. Redal. The pastor and his family moved in parsonage, and services were held in a vacant town business building. Faith Church was on the



EXTERIOR AND INTERIOR VIEWS OF FAITH LUTHERAN CHURCH, CALAMUS, IOWA

ecious souls were brought to the Savior and received into their hearts and lives.

congregation needed a house of worship. There not a penny in a building fund. Such a small p, it would seem, should need every dollar they l scrape together to carry on the normal work of ngregation, without even daring to think about a ing project. Congregations several times larger t easily have said, "Impossible!" But these con- ted people of God engaged an architect, a con- or from their own membership, and in love mingled sacrifice and sweat began to build.

ith determination and foresight, confident that the r of the Gospel would mean enlarged needs in the e, they started construction of the nave, basement, parish education unit—a structure that could more accommodate a congregation three times their (Their vision proved right, because the church by 80 per cent during the three years of the ling program.) Farmers and businessmen became excavators, concrete and mortar mixers, blocklayers, cutters, steelworkers, electricians, plumbers, and nters. Their wives worked alongside them, wield- he tools of their new trades just as handily as they accustomed to using paring knives in canning n.

the midst of their building program their pastor called away to another field in the Lord's work. president of the congregation, Dr. C. J. Christen- the church council, and the building committee nued to lead them forward in their project. Even ng the change of pastors they did not miss a single in their forward march, and the writer of this le was installed as they began the final year of building program.

e loyal, hard-working people gave themselves so leheartedly to their proposed five-year building proj- hat they were able to cut two years from their esti- d date of completion. They sacrificed, labored, and ped perspiration in the summer's heat. They sacri- , labored, and froze in the winter. Home and farm s were largely forgotten except for the necessary of keeping home, farm, and business operating. rms of time, talents, and money, their Church first. Now that they have seen the completion of church building, it will take some of them many hs to catch up with work they would like to have lone at home.

e financial picture, too, reflects the courage and cration with which Faith Church moved forward. n one surveys the financial report, he would be tempted to say, "These people have truly given until they have been hurt by giving." One would be quickly corrected by the reply, "Rather than that, we gave until we were *blessed*." That is typical of the spirit in which these people live and work.

In the three years of their work they have raised $19,000, on the average, in cash, for their building program, in addition to the usual budget of a busy congregation. Most of the $57,000 thus raised was by sacrificial giving. The rest of it was raised by the "God's Acres" program of the Brotherhood. One man has donated the use of 30 acres of land for five years, seed and fertilizer furnished. The men of the Brotherhood have farmed other land of church members on shares. Thus they have turned more of their time, talents, and money into working capital for God's work.

All told, the amount of anticipated indebtedness as of December 31, 1953, will be thirty to thirty-five thousand dollars on a structure that has cost $102,000 to build and equip—a building that would be worth twice that figure in a city setting and without volunteer labor. The parsonage and grounds alone are easily worth half of the total indebtedness. They have all of this, with an evangelical spirit seldom excelled, just because they were willing to express their love in sacrifice and sweat!

On September 6, 1953, the newly-completed house of worship was dedicated with Dr. S. C. Eastvold, the first vice president of The Evangelical Lutheran Church, officiating. As the congregation came into the nave on that day and sat down in the pews with a prayer of thanksgiving in their hearts, they could look around them and feel a touch of rightful pride in their labor of love. The edifice is as beautiful and worshipful as any this writer has ever seen, but the real beauty is seen in the faces of those who worship there. They are grateful to God for His mighty works and wondrous ways, not just because He has given them an impressive house for worship but because nearly half of their membership is comprised of souls newly added to His Kingdom. Thus they truly have cause for rejoicing! And the fields are ever-ripening unto the harvest of precious souls. By the grace and power of God, with the loyal witness of a Christ-centered Church, souls will be added to the Body of Christ.

And what about this building and all its beauty and attractiveness—which has been built upon sacrifice, tears, love, and sweat? Much as the loving hands that molded the building materials together cherish the completed product, they have turned over the title of ownership and possession to God. As for this loyal band that built the house of God, they will continue to work, win, and occupy for Jesus Christ until He comes in glory.

One Day We Shall See

Harold B. Kildahl

THE TWENTIETH SUNDAY AFTER TRINITY
October 18, 1953
Text: Matthew 22:1-14

Many aspects of the Christian Church and the faith are obscured to human eyes and understanding. It is as Paul puts it: We see through a glass darkly now, as men who look through smoked glasses, but then, one day, the day of Christ's return, we shall see clearly the veiled mysteries of the faith.

The parable helps us. It projects the mind of the believers to the end, out to the end of time and the establishment of the Eternal Kingdom. One who enters there a saved soul will look back (if such language is permissible) and will see—

One day we shall see that the chosen people were sincerely invited to faith in Christ. Through prophets and sages of old God spoke to His people, always pointing them to the coming Savior. The day came, Christ was born, He lived, taught, loved, and served; but those to whom He was promised rejected Him. They "made light of the invitation and devoted themselves to personal pursuits." The parable helps us to see that spiritual disaster awaits those who reject the promise of salvation.

One day we shall see that the professed Church, the Church on earth as we know it, is not a haven for believers only. In it will be found the saved and the unsaved, the believers and the unbelievers, the good and the bad of the parable; earnest souls and hypocrites. Here and now it is not given to men to discern the hearts of others or to judge the faith of others, though it is said on good authority that "by their fruits ye shall know them." It is for God, the eternal Father who looks upon the hearts of men, to ultimately render judgment on the souls of men. It is our business now to bring the message of the Gospel, the invitation of God to as many men as possible, for only as the Holy Spirit works through Word and Sacrament to perfect the causes of God in men can there be hope that men shall be saved.

One day we shall see that the judgment of God is based on the response of men to the Gospel. Faith is the garment of the saved—faith, alive and living. Men of faith, believing men, the True Church, shall be as the bride of Christ, and men without faith will inherit only the outer darkness of separation from God.

Much is now obscured, but then, in the great last day, we shall see. Good friend, here and now, today and every day to come, listen, hear, heed the invitation of the Gospel. It is the same over and over again—"Hear, and your soul shall live." Amen.

Tools for the Tempted

Magnus A.

Temptation is everywhere. All are exposed to it not the fact of being tempted that is so seriou the fact of surrendering to it that is.

We also expect to discuss ways in which we ar to remove some types of temptation, but the imm thing for us to consider is how we may get at th to combat it lest we ourselves be overcome.

What are some of the tools that we may use l surrender? Let it be added that if we do not these tools, there will be an invasion of our h and we ourselves will have a part in some of this ic onslaught of juvenile delinquency which is running large areas of our country.

In any situation which must be improved or cor we must begin somewhere; and the place to be where we are.

For a period of weeks this column has laid emphasis on the contribution of our splendid of preparation for confirmation, and the impo of parents giving full co-operation to the system matter of time, attendance, and lesson preparati the part of the young.

Then there is the all-important Sunday schoo reaches way down even into the pre-kindergarte America would be in a sad situation today if i not for the influence of the thousands of Sunday s where from the earliest days of childhood the are given the opportunity to learn the will and th of God.

When was it that we as a nation were almost brink of completely losing that "celestial fire conscience"? Do you remember back in the gas ing and other rationing days when so many g the philosophy of thinking that just so you go would be all right? Thousands have continued frame of thinking, applying it in even more serio ations. And many young people who witnessed a things in World War II days have grown up to l and women who follow the cheating and chiseli of their elders.

It may be that the only way back is throug children as these are trained in our Sunday where they hear of the all-loving, and yet just, and all-seeing God.

Until we as congregations and members of munity have more of what it takes to literally some of the temptations that confront our yo us at least see that they get at the tools to temptation so that they may be able to stand in day.

May God bless our Sunday schools and all wh a part in them.

Meditations for the Family Altar

Joel Njus

TOWARD THE TWENTY-FIRST SUNDAY AFTER TRINITY

Epistle: Ephesians 6:10-17 — **The Gospel: John 4:46-53**

Monday, October 19
DON'T GIVE UP!
Read I Kings 19:1-18

d behold, there came a voice to him, said, "What are you doing here, ?"

jah had the answer to that ques- all right. At least he thought he did. as hiding out in a cave at Horeb se his life was in danger. Single- d he had fought Baal worship, and th sentence from the queen was the What could one do in such a ion but flee for one's life and hide? d told Elijah what to do. He was to ck and be about the Lord's business. prophet of the Almighty God was o sit trembling in a cave. God had for the future, and even the present ot as bad as Elijah imagined. How we too become discouraged and ed and are tempted to withdraw the battle. May this event in the life ijah remind us that the marching of our Lord are not "Retreat" but

ar God, help us to remember that Kingdom can never be defeated.

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Tuesday, October 20
WHAT DO YOU WANT?
Read II Kings 2:1-15

When they had crossed, Elijah said to Elisha, "Ask what I shall do for you, before I am taken away from you." And Elisha said, "I pray you, let me inherit a double share of your spirit."

Elijah was Elisha's spiritual leader and father. For years Elisha had ministered to him as they traveled about through the country. Now Elijah was old and about to leave this life. He gives Elisha an opportunity to make a final request before they are parted. Elisha's answer tells us a lot about what kind of a man he was. His one desire was that he might witness as faithfully of God as Elijah had done. I am sure Elijah was pleased to hear this request. Only God, of course, could grant it. It is God who calls, but what a joy to know hearts are ready to listen and obey. What a thrill to a teacher to note hunger for spiritual power in his pupils. To those who ask, God gives His Holy Spirit freely.

Dear God, may we desire such things as are right and good in Thy sight. Amen.

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Wednesday, October 21
THE FAITH OF A CHILD
Read II Kings 5:1-14

She said to her mistress, "Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy."

This little Jewish slave girl had no doubt in her mind that the prophet of God could cure her master of leprosy. Her faith was contagious. Her mistress spoke to Naaman, and Naaman spoke to the king. Every step of the way it was: "The little slave girl says. . . ." The result was that Naaman was not only cured of his leprosy, but was also brought to faith in the true God.

Children are some of the most successful missionaries today. Not because they know so much, but because they believe so completely. The simple faith of a child has brought many an adult to the place of healing, to the cross of Christ. The more we approach a child-like faith, the more effective witnesses for God we become.

Dear God, give us a simple faith that takes Thee at Thy Word. Help us to remember that nothing is impossible for Thee. Amen.

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Thursday, October 22
IN THEE I TAKE REFUGE
Read Psalm 16:1-11

eserve me, O God, for in thee I take .

is is the cry of one who has come e consciousness that in him dwells ood thing. The cry of one who s that all he merits is the wrath and hment of God. That apart from the ness and mercy of God he is lost. t is not basically a cry of despair f faith. Faith in God who is a for the sinner. Faith in God who l of mercy and grace to the un- ing. Faith in God who is a refuge se who seek Him. Finally, it is an ation "In Thee I take refuge." It owing oneself completely upon God. he who has taken the "leap of faith" ay "Preserve me, O God."

her refuge have I none;
ngs my helpless soul on Thee;
ave, ah, leave me not alone,
ll support and comfort me!

r God, we have no hope for time nity apart from Thee. Preserve us, Thee we take refuge. Amen.

Friday, October 23
OUR MAKER
Read Psalm 95:1-11

O come, let us worship and bow down, let us kneel before the Lord, our Maker!

We live our lives surrounded by man-made things. Just about everything we touch bears the inscription "Made by man." Our age has to a large extent lost its consciousness of God as our Creator and Maker. The awe and wonder of a creature approaching his Creator is largely lost in our worship. The Psalmist invites us to come out of our apartments and houses to walk under the star-studded heavens that God created. He takes us into the depths of the earth, he asks us to look up to the towering mountains, he directs our gaze out over the oceans that stretch beyond our sight, and asks us to look at the dry land with its wealth and variety. Then he says: All this is made by God. It is the work of His hands. This God is also your Maker. O come, worship Him in awe and reverence, bend your knees, for you stand in the presence of your Maker. Give Him the glory due His Name! Amen.

Saturday, October 24
WHAT SHALL I Rrender TO THE LORD?
Read Psalm 116:1-19

What shall I render to the Lord for all his bounty to me?

When a person has come to the place in his life where he asks that question, it is a sign that he is growing up spiritually. A little baby accepts without question all the attention and sacrifices of its parents. But as it grows older, it asks the question: What can I do to show my love to my parents who have done so much for me? The soul that has been forgiven by God in Christ, who has experienced salvation, who has been brought out of darkness into the light, naturally asks the same question over against God. The Psalmist gives his answer in verses seventeen and eighteen. It is the same answer as the one we have in the explanation to the Second Article. "For all of which I am in duty bound to thank, praise, serve, and obey Him. This is most certainly true."

Dear God, we can never repay Thee for Thy goodness to us. But we would give Thee our thanks, praise, and service. Amen.

Schools and Colleges

Edited by the Division of Higher Education

Homecoming 1953 will be very special at the colleges of the ELC. Such events as a centennial celebration, a groundbreaking ceremony, a college golden anniversary, and first services in a new college chapel will bring hundreds of alumni back to their respective alma maters.

Alumni and friends of *Augustana College* will gather on the campus October 9, 10, and 11 for the thirtieth annual Viking Days celebration. Highlighting the festivities will be the groundbreaking ceremonies for the new Mikkelsen Memorial Library at 3 p.m. on Sunday afternoon. Governor Sigurd Anderson will be the principal speaker.

Other events include the coronation of the Viking Days queen which will begin the festivities Friday night, the football game with South Dakota State Saturday afternoon at 2 p.m., and a smorgasbord Saturday evening followed by a show known as Viking Varieties.

Dr. Conrad Hoyer, executive director of American Missions with the National Lutheran Council, will be the guest speaker at the homecoming worship services Sunday morning at 11:00 a.m. The Rev. Emil Erpestad of the Augustana faculty will be the liturgist.

The *Concordia College* homecoming will be held October 16, 17, and 18, according to co-chairman Ralph Hoppe, Sun Prairie, Wis., and Clemence Gronfor, Frost, Minn. The queen will be crowned at a coronation ceremony in the new gym-auditorium Friday evening.

On Saturday the Concordia Alumni Association will hold its annual meeting at 10 a.m. and the alumni banquet at 5 p.m. The football game, Concordia vs. Hamline, will be held in the evening at Dakotah Field in Fargo.

Outstanding event for Sunday afternoon will be the concert by the College Band, directed by Leif Christianson, and the Concordia Choir, directed by Paul J. Christiansen, in the gym at 2:30 p.m. President Joseph L. Knutson will bring the greeting on this occasion.

Special reunions to be held during the weekend are for the members of the choir which toured Norway in 1949, and for the members of the classes of 1943 and 1928.

Homecoming festivities at *Luther College,* October 16-18, will be highlighted by a celebration on Sunday of the 100th anniversary of the founding of one of the pioneer groups now a part of the ELC.

Heading the list of festival speakers will be Dr. J. A. Aasgaard, Dr. Christian K. Preus, Dr. Roy Harrisville, and Dr. T. F. Gullixson.

As a special feature for the festivities of Luther's homecoming, the Nordic Cathedral Choir will sing a cantata, "Thee God We Praise," composed for the event by Dr. Sigvart A. Hofland of the Luther College Music faculty. Mr. Weston Noble will conduct.

Growing with Washington" will be the theme of the *Pacific Lutheran College* homecoming October 9-11. This is in keeping with the centennial statehood celebration in Washington this year.

State Governor Arthur B. Langlie will address the opening program of homecoming weekend Friday evening in the chapel auditorium. He will also crown the queen and fete the princesses.

On Saturday the football game between PLC and Central Washington College will be played at 2 p.m. at Lincoln Bowl. The annual "Powder Puff" bowl football game between the freshman and upper class girls will be played Saturday morning.

Alumni will be guests at a banquet Saturday evening in the college commons. At 8 p.m. Jack Rank, renowned Shakespearean actor, will present "The Taming of the Shrew" in the Chapel Auditorium.

Dr. J. P. Flueger of the faculty will preach the sermon at the homecoming worship service and the Choir of the West will sing.

To the alumni of *St. Olaf* will go the first opportunity to w in the new Boe Memorial Homecoming Sunday, October 2 mark the first use of the new bu and two services will be held d day, at nine and eleven a.m., wi Clemens M. Granskou, college dent, preaching the sermons.

Homecoming at St. Olaf begin a pep fest, bonfire, and coronat Friday evening. The football against Lawrence College will b 1:30 p.m. on Saturday. Precedi game at 12:30 there will be a through downtown Northfield, ing twenty-five floats and a ma unit of 400 cadets from the S Air Force ROTC.

The premiere performan "Springtime Madness," an o written by two St. Olaf faculty bers, will be given at 7:30 p.m. day evening in the gymnasium for the new operetta was writ G. Winston Cassler, member St. Olaf music faculty and well composer, and the story was wr Dr. William Narum, member St. Olaf philosophy departmen production will be directed b Schmidt.

This year marks the golden a sary of *Waldorf College,* so very events are being planned in cor with homecoming October 9-11

These events will occur on when the Fiftieth Anniversa gram will be given in the Ci ditorium at Forest City. H speaker will be Dr. J. A. A president of the ELC. Follow program, Dr. Martin Heglan Olaf College will dedicate t president's residence.

Festivities begin at Waldorf traditional coronation on Fri ning. Saturday events include ing of the Greater Waldorf ation, homecoming parade, game with Northwestern Co Orange City, anniversary hom banquet, and a reunion progra evening.

Sunday worship services will ducted by the Rev. Arndt H of Minneapolis and Dr. J. C. K general secretary of the Board tian Education of the ELC.

ithin the E.L.C.

ONS

e Rev. Glenn W. Bragstad, pastor nmanuel Church, Bremerton, ., has accepted a call to serve as ran campus pastor at the Univer- f Wisconsin and as executive di- of the Lutheran Student Foun- of Wisconsin. He will assume duties Dec. 1.

Stanley R. Anderson, Milan, , has been appointed by the ELC of Trustees to fill out the un- d term of Mr. Marvin Gulsrud,

le, Wash., who recently resigned nember of the Board. The term xpire in 1956. Mr. Anderson is duate of St. Olaf College.

Rev. E. B. Kluver and wife nonored by the Pinewood parish Northern Minnesota District at well reception Sept. 15, at which gift and other tokens of esteem given them. Pastor Kluver's new s is 2457 35th Ave., Oakland 2,

Rev. R. S. Chelmen terminated n September a five and one-half s interim pastorate at St. John h, Sioux City, Iowa.

Rev. A. Henry Hetland, former- heran campus pastor at the Uni- of Wisconsin, was inducted 7 into his new position as West- gional secretary of Lutheran Stu- ervice.

Rev. B. M. Rogness, Elbow Minn., has accepted a call to utheran Church, Kenyon, Minn.

Rev. Harold L. Norheim, Rus- inn., will move about Nov. 1 to w parish at Cylinder, Iowa.

The Rev. Allen R. Blegen, director of the Lutheran Gospel Hour, Chicago, conducted special services at Shiloh Church, Elmore, Minn., Oct 4-9. Later he will conduct services in the following places: North West Prairie Church, Viroqua Wis., Oct. 18-25; Augustana Academy, Canton, S. Dak., Nov. 1-6; and Ebenezer Church, Chicago, Ill., Nov. 8-15.

Mr. Durward Roa, ELC youth evangelist, has recently held preaching services in Brooklyn parishes in St. Paul's Church, Berlin, New Hampshire, and in First Lutheran Church, Portland, Maine.

DISTRICTS

Eastern

Spooner, Wis. Trinity Church, parish of the Rev. Byron C. Nelson, gave Sept. 27 a reception in honor of the Rev. and Mrs. Conrad Halvorson, now missionaries to Madagascar, formerly in charge of the Spooner parish. A purse was presented to the guests of honor.

Curtiss, Wis. After adjustments with "The Evangelical and Reformed Church" a merger has taken place between the local parish of the Church named and the local parish of The Evangelical Lutheran Church. This merger took place after a course in Christian doctrine had been given the combined membership by the pastor, the Rev. O. K. Odland.

Rowe, Ill. St. Paul Church at Rowe (near the city of Pontiac), parish of the Rev. R. O. Overgaard, observed its 90th anniversary Aug. 30. Speakers were: Dr. Martin Anderson, president of the Eastern District, the Rev. O. B. Nilsen, Rothsay, Minn., and the Rev. Arthur M. Olson, Norway, Iowa, the latter two having formerly served the parish. Greetings were brought by Mrs. J. C. Hjelmervik, widow of a former pastor of the parish, and by Miss Signe Sletten and Miss Hilda Vevle, whose fathers served the congregation as pastors.

Southern Minnesota

Winona, Minn. Cedar Valley Church, a rural church served by Dr. L. E. Brynestad of Winona, celebrated Sept. 20 the 80th anniversary of the erection of its church edifice, and held at the same time its annual mission festival. The speaker was a former pastor of the parish, the Rev. H. T. Braa, now chaplain at the Minnesota Soldiers' Home. The beginnings of the Cedar Valley community dates back to 1854. The congregation was organized in 1871.

Fairmont, Minn. Grace Church, parish of the Rev. W. L. Conradson, celebrated Sept. 13 the 25th anniversary of its founding. Among the speakers were Dr. O. G. Malmin, editor of **Lutheran Herald,** and two former pastors of the congregation, O. B. Endresen, St. Paul, Minn., and Adrien Olson, Madelia, Minn. The congregation has a membership of about 1,300 and a Sunday school of about 300 pupils.

St. Paul, Minn. As a part of a Preaching-Teaching-Reaching mission conducted Sept. 27-Oct. 1 by various churches of the St. Paul Circuit, Christ Church, parish of the Rev. M. A. Egge held special services on Sunday, Sept.

NEW MONTANA PARSONAGE

The new parsonage of First Lutheran Church, Miles City, Montana, parish of the Rev. Nels C. Carlson, was dedicated Sept. 20 by District President Daehlin. The old parsonage is now used as a parish house and as additional classroom space for the congregation's rapidly growing Sunday school.

27, at which the speakers were Dr. S. A. Berge, Fargo, N. Dak., Dr. E. C. Reinertson, president of the Southern Minnesota District; and the Rev. Conrad Thompson, evangelism director, and for the following four nights lay visitors' instruction meetings led by Dr. Berge. Mrs. Jeanne Mossman Wiger is the new parish worker of Christ Church.

South Dakota

Elk Point, S. Dak. St. Paul Church, parish of the Rev. A. P. Tidemann, celebrated its 90th anniversary Aug. 16. The anniversary sermon was preached by Dr. L. M. Stavig, president of Augustana College, Sioux Falls. Other speakers were three former pastors of the parish: C. B. Runsvold, W. I. Aamoth, and D. G. Jacobson, and also the following sons of two earlier pastors of the congregation, Pastor Olaf Lysnes and Mr. S. G. Reinertson.

Pacific

Vashon, Wash. Vashon Church, parish of the Rev. Bernt I. Dahl, Jr., celebrated its 50th anniversary Sept. 13. Speakers were Dr. H. L. Foss, president of the Pacific District, and the Rev. A. O. Aasen, who served the parish from 1936 to 1939.

Pineville, Ore. At the fall meeting of the Eastern Oregon Circuit Sept. 20 at Our Saviour's Church the main speaker was the Rev. Roy E. Olson of Pacific Lutheran College, Parkland, Wash. He stressed the strategic position of the Christian College in the present world situation.

OBITUARIES

Miss Ingeborg Einarsen

Miss Ingeborg Einarsen, the last charter member of Trinity Church, Hoboken, New Jersey, died Sept. 10, 94 years of age. Funeral services were held Sept. 14 at the church named, the Rev. Richard Nybro officiating. Miss Einarsen came to Hoboken from Norway in 1887. Among other founders of Trinity Church were also a sister and three brothers, all of them now deceased. She was active in congregational affairs until she six years ago moved to the Eger Home for the Aged on Staten Island, New York. She is survived by seven nephews and three nieces.

Joseph A. Jorgensen

Joseph A. Jorgensen, Foley, Alabama, earlier a member of Park View Church, Chicago, Ill., died Sept. 15 in Chicago during a visit in that city. Funeral services took place Sept. 18 in Park View Church, the Rev. Merlin I. Seal officiating. Born in Asker, Norway, Oct. 18, 1883, Jorgensen came as a lad of sixteen years to U. S. A. He was for many years superintendent of the pattern maker division of the Crane Company. He is survived wife, nee Hansine Gronbeck, th ters, and two brothers, one of w Dr. Herman E. Jorgensen, ed "Lutheraneren" and news ed **Lutheran Herald.**

Mr. and Mrs. Tom Homm

Mr. and Mrs. Tom Homme bers of the Rock Valle Church Minn., lost their lives in an auto collision which took place Aug. their home. Funeral services too Sept. 1, the Rev. A. L. Asper ing. Other speakers were: th O. P. Sheggeby, a nephew of ceased, and the Rev. E. V. Ho former pastor of the Rock Church. Mr. Homme was 75 age, and Mrs. Homme 74. The married in 1910.

Mrs. Ole Olsen

Mrs. Bergithe Olsen, a mem St. Paul's Church, Minneapolis, died Aug. 31, almost 83 years The funeral took place Sept. Rev. M. G. Halvorson officiatin at Lillesand, Norway, Nov. 1 Mrs. Olsen came to U. S. A. In 1890 she married Ole Olsen er and superintendent of the Gospel Mission, Minneapolis; in 1939. She is survived by one three daughters.

ANNOUNCEMENTS

The Public Relations Office ha cured a limited number of recor the 1952 General Convention o ELC (both 78 and 33⅓ rpm) also of the "Voices of Hann (33⅓ rpm only), which can be for the asking and payment of m cost of 75c. O. H. H

NEW RELEASES AT ELC F

FOR EVERY CHILD em leadership training, excellent tivating Sunday school teachin al: $9.00 Black and White. 25

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RURAL WISCONSIN CHURCH RENOVATED

Above is pictured Holway Church, a rural church near Medford, Wis., which last summer was renovated and redecorated; a sacristy was also added. Both the interior and the exterior of the church were redecorated or painted. An oil burner heating system was installed. When the renovation was completed special services were held, the speaker being the Rev. A. C. Odden, Twin Valley, Minn., a former pastor of the parish. The present pastor is the Rev. O. K. Odland.

ORTH DAKOTA PARISH ERECTS ROAD SIGN

d herewith is a road sign erected at h Dakota highway crossing to direct rs to the four churches of the Kathryn which is served by the Rev. L. A. ess. The sign is placed by the Kathryn in memory of a late member, Norman nson.

l: $11.50 Black and White. 40 es.

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lected Views from Bible Land," set, now at half price. $7.00.

ee weeks before date of meeting. ion is again called to the fact nnouncement should be sent us uch later than three weeks be- ate of meeting, a requirement necessary because of our print- hedule. Kindly take notice in to prevent disappointment.— Editor.

vey Circuit WMF will meet Oct. Wellsburg, N. Dak. Speaker: v. Thomas I. Lee.

vaukee Circuit WMF will meet 5 at Ascension Church, Milwau- Wis. Speakers: Sister Shirley nd Chaplain Bob King.

nore Circuit WMF will meet Oct. 15 at Harmony, Minn. Speakers: Dr. E. S. Hjortland, Miss June Kjome, and Mrs. Peter Fossum.

Salem Church, Osakis, Minn., parish of the Rev. Theo. Lerud will observe its 75th anniversary Oct. 11. Speakers: Pastors G. W. Tolo, A. M. Rusten, and J. S. Strand.

La Crosse Circuit WMF will meet Oct. 13 at Tamarack Church near Arcadia, Wis. Speakers: Mrs. E. W. Sihler and Miss June Kjome.

Brookings Circuit WMF will meet Oct. 16 at Lake Whitewood Church near Arlington, S. Dak. Speaker: Dr. Orville Dahl.

Milwaukee Circuit LDR will meet Oct. 18 at Mount Hope Church, West Allis, Wis. Speaker: Miss Arna Njaa.

Rock River Circuit LDR will meet Oct. 25 at Luther Valley Church, near Beloit, Wis. Speaker: Mrs. Oscar Hanson.

Texas Circuit will meet Oct. 16-17 at Oak Cliff Church, Dallas, Texas. Speaker: the Rev. Raymond M. Olson. The WMF of the circuit will meet Oct. 17. Speaker: Mrs. Odvin Hagen.

Sioux Falls Circuit WMF will meet Oct. 12 at Brandon, S. Dak. Speaker: Dr. Orville Dahl.

Watertown Circuit MWF will meet Oct. 15 at Vienna, S. Dak. Speaker: Dr. Orville Dahl.

Yankton Circuit WMF will meet Oct. 15 at Hartington, Nebr. Speaker: the Rev. Emil Erpestad.

Goodhue Circuit WMF will meet Oct. 16 at Red Wing, Minn. Speaker: the Rev. J. B. Shefveland.

Eagle Grove Circuit WMF will meet Oct. 14 at Rembrandt, Iowa. Speaker: Mrs. Oscar Branstad.

Kansas Circuit WMF will meet Oct. 24 at Concordia, Kansas. Speaker: Mrs. Odvin Hagen.

Sisseton Circuit WMF will meet Oct. 14 at Veblen, S. Dak. Speaker: Dr. Orville Dahl.

Austin Circuit LDR will meet Oct. 17, 3:30 p.m., at St. Olaf Church, Austin, Minn. Speaker: Mrs. Luther Reinertsen.

Bemidji Circuit will meet Oct. 18-19 at Littlefork, Minn.

Thief River Falls Circuit WMF will meet Oct. 20 at Telemarken Church, Goodridge, Minn. Speaker: the Rev. Conrad Halvorson.

Lake Region Circuit Luther League convention and Choral Union will be held at St. Peter's Lutheran Church, Minnewauken, N. Dak., Oct. 17-18. Speaker: the Rev. Norris Erdahl.

Lake Region Circuit WMF will meet at St. Petri's Church, York, N. Dak., Oct. 21. Registration at 9:30 a.m.

CHANGE OF ADDRESS FOR PASTORS

Chaplain Viggo Aronsen, 21 Homestead Terrace, Scotch Plains, New Jersey.

J. F. Haugen, 4502 52 Street, Box 637, Ponoka, Alberta, Canada.

Gordon Hendrickson, Box 295, Cabri, Sask., Canada.

Dr. J. R. Lavik, 316 Oak Grove, Apt. 305, Minneapolis, Minnesota.

John C. Mehl, 80 Boulevard Foch, Le Perreux (Seine) France.

A. K. Odland, 2257 Napier Street, Vancouver 6, B. C., Canada.

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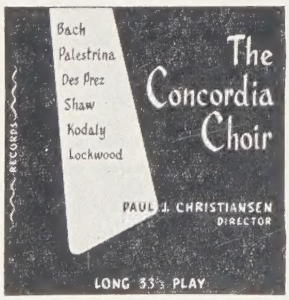
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WISCONSIN CHURCH HAS BIBLE DEPARTMENT GRADUATES

The accompanying picture shows the recent graduates from the four-year Bible course offered by the Sunday school of Northland Church, Iola, Wis, parish of the Rev. H. P. Walker. They are the first ones to graduate from this course. The Bible teacher is Mrs. Byron Olson.

Correction

Should be

Robert M. Lehman, 246 5th Street, Ridgefield Park, New Jersey.

Was printed as

Robert M. Lehman, 246 5th Street, Ridgefield, New York.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

80 acre farm for sale. $13,000 takes the entire farm with all personal property including 18 head of cattle. Clark Co., Wis. John Deere tractor. Very nice buildings. Nearly all under plow. No stone. Terms offered. 331-1A

80 acre farm for sale in Clark Co., Wis. without personal property. All under plow. Price $6,500. Store and cheese factory within ¼ mile. These farms are both close to good Lutheran churches. 331-2A

For sale—two lots in north Minneapolis, Minn. Reasonable. Or will consider trade. 331-3A

For sale—good 160 acre dairy farm in south Cass Co., Minn. 6 room house plus semi-bath, entry, porch. 32x50 ft. round roofed barn. Other good buildings, pressure system, REA, no waste land, no rocks in fields. Close to Lutheran church. 331-4A

155 acre farm in Lincoln Co., S. Dak. Good buildings and all land is tillable. Strong Lutheran community and ELC church. Must be sold to settle estate. 331-5A

For sale—1700 acre ranch in Perkins Co., S. Dak. About half can be farmed; unlimited water; REA; modern house; 3 miles from ELC church. Easy terms. 331-6A

For sale—100 acre farm for sale in Adams Co., Wis. Good bulidings, 50 acres under cultivation. Near gravel road, REA, and Lutheran church. $35 per acre cash. 331-7A

Businesses

Weekly newspaper for sale in Lutheran community in northern Minnesota. Excellent hunting and fishing area; forest industry and dairying. Business large enough to make better than a good living. Includes building, equipment, and stock. 331-8C

For sale—two stores in south central Minn., close to ELC church. Write for further information. 331-9C

For sale—sporting goods and appliance store in top southern Minn. County seat town. Valuable franchises, unlimited opportunities. Large Lutheran church. 331-10C

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Wanted to buy—a 400 acre farm, in N. Dak. preferably. Must be close to ELC church. Modern buildings. 331-11A

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N. Dak. ELC pastor desires moderately inexpensive dwelling unit for family of three in Minneapolis or St. Paul from mid-January until mid-April, 1954, while pastor graduate school.

FOR RENT

375-400 acre dairy and feed farm tral Wis. for rent to a farmer with Near ELC church.

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Wanted—woman superintendent f bed municipal hospital located in central Iowa county seat town. City predominantly Lutheran with a Luth lege in the town. Two registere needed also.

Registered nurse wanted to act tionist and office nurse in eastern Salary $300 per month.

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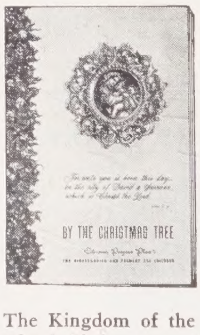

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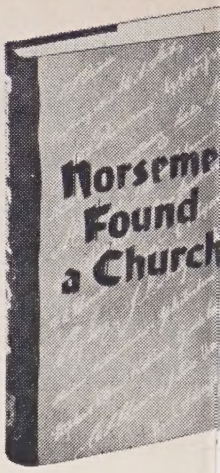

COMPILED AND EDITED BY DR. J. C. K. PREUS

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Here is a fascinating historical account to mark the hundredth anniversary of one of the three synod make up our present Evangelical Lutheran Church. The founding of The Norwegian Synod, of called "The Synod for the Evangelical Lutheran Church of America," is being celebrated this O The story of this synod—its transition from Norway to America, its struggle for a foothold, the accom ing formation of settlements, the spreading of church work into fields of education, music, public charities, missions—is written with a warm understanding, making that which is vital from the pas alive for this generation.

"The Crucible—Muskego" . . . . . T. F. Gullixson
President, Luther Theological Seminary

"Day of the Laymen—Fox River—Chicago"
Herman Astrup Larsen
Assistant Professor of History, Concordia College

"Focal Point of History—Luther Valley" T. F. Gullixson and J. C. K. Preus
Executive Director, Department of Christian Education

"The Widening Frontier—Koshkonong" . . . J. C. K. Preus

"Spanning the Great River" . . . . . Eugene L. Fevold
Associate Professor of Religion, Concordia College

"A Second Frontier" . . . . . Gerhard E. Frost
Professor of Bible and Religious Education, Luther College

"The Making of a Constitution" . . . . . E. Clifford Nelson
Professor of Church History, Luther Theological Seminary

"The Land Whence They Came" . . . . . Iver Iversen
Professor of Church History, Luther Theological Seminary

"The American Scene" . . . . . N. M. Ylvi
Pastor, College Lutheran Church, San Diego, Cali

"Holding High the Torch—Christian Education"
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